



Numbers: There and Back Again

A Bible Study with Dr. John N. Oswalt

Student Workbook

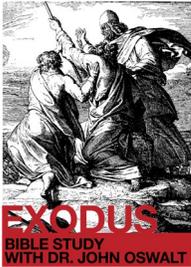


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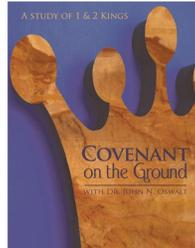
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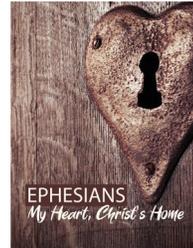
Exodus



Isaiah



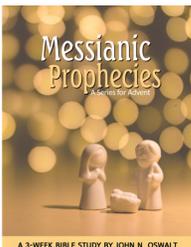
Covenant on the Ground: 1 & 2 Kings



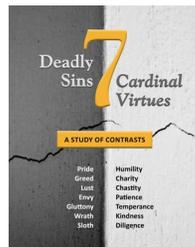
Ephesians: My Heart, Christ's Home



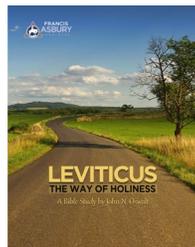
Ezekiel: Death & Resurrection



Messianic Prophecies



*7 Deadly Sins
7 Cardinal Virtues*



Leviticus: The Way of Holiness





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SESSION 1

Introduction

1. The “Pentateuch”—Content

2. Central theme of “Covenant”

However, once sin had entered, covenant was the means whereby God sought to get us back to “square one” where he could initiate the relationship again.

3. Structure

a. Genesis

b. Exodus

1) Exodus 1–19: To Sinai

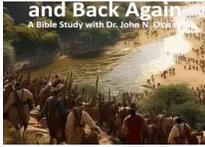
2) Exodus 20:1–Numbers 10:10: At Sinai

3) Numbers 1–36: From Sinai to Moab

4) Deuteronomy: On the Plains of Moab

4. Numbers—Outline

- I. Conclusion of the Sinai Experience (1:1–10:10)
 - A. The Census (1:1–4:49)
 - 1. Census of Israel (1:1–2:34)
 - 2. Census of the Levites (3:1–4:49)
 - B. Laws related to purity and the roles of the priests (5:1–6:27)
 - C. Dedication of the Tabernacle and the second Passover (7:1–9:14)
 - D. Preparation for the departure (9:15–10:10)
- II. From Sinai to the Wilderness (10:11–22:1)
 - A. The journey to Kadesh–Barnea (10:11–12:16)
 - B. Rebellion at Kadesh (13:1–14:45)
 - C. The forty years in the wilderness (15:1–19:22)
 - 1. Reaffirmation (15:1–41)
 - 2. Rejection and reaffirmation of divinely-appointed authority (16:1–18:32)
 - 3. The water of cleansing (19:1–22)
 - 4. The end and the beginning (20)
- III. From Kadesh to the Plains of Moab (21–36)
 - A. Victory (21:1–22:1)
 - B. Balak and Balam (blessing and cursing) (22:2–25:18)
 - C. Preparations for entering the land (26:1–27:23)
 - 1. Census (26:1–65)
 - 2. Land ownership (27:1–11)
 - 3. Joshua appointed (27:12–23)
 - D. Offerings, festivals and vows (28:1–30:16)
 - E. Closure on the wanderings (31:1–33:49)
 - 1. Midian (31:1–53)
 - 2. Transjordanian tribes (32:1–42)
 - 3. Recapping the journey (33:1–49)
 - F. Commands concerning entering the land (33:50–36:13)
 - 1. Drive out and take possession (33:50–56)
 - 2. Boundaries of the land (34:1–15)
 - 3. Commissioners (34:16–29)
 - 4. Towns for the Levites (35:1–5)
 - 5. Cities of Refuge (35:6–34)
 - 6. Land ownership (36:1–13)



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SESSION 2

Numbers 1-4

Background

The large numbers that this census projects (603,550 fighting men = ca. 2.5 million people) raises very serious logistic problems. This is not to question God's miraculous ability—there are clearly miracles involved no matter how many people there were. But when we take seriously how long it would take this many people to cross the sea, or how much land space would be required for that number of people to live and move, it looks as though the numbers are qualitative and not quantitative.

- Note the structure of the community: tribe, clan, family, father's house.
- While a boy became a "son of commandment" (*bar-mitsvah*) at age 12, he is not expected to go to war until age 20.

1. Numbers 1:1–46

- a. Note that the report of this event is out of chronological order (see Num 9:1 but also Num 9:15 and Ex 40:1). Why do you think this is? What function does placing the count of military men first fulfill? (Note that it will happen again in Num 26.)
- b. Many years later, David conducted a census against the advice of Joab, his general, and was judged by God for doing so (2 Sam 24). As you think about the event here, why was it a problem for David to do it? What lessons does this have for us?

2. Numbers 1:47–54

- a. Why were the Levites excluded from the military count?

- b. NIV “Tabernacle of the covenant law” is literally “tabernacle of the testimony.” What do you think is the significance of that term “testimony”? What light does the NIV shed on its probable meaning?
- c. According to verses 51–53, what function did the Levites have? Why was this necessary?

3. Numbers 2:1–32

Where was the tabernacle to be situated both in the camp and on the journey? What is the significance of this? What is its significance for us?

4. Numbers 3:1–4

Look up Leviticus 10:1–3 for the incident referred to here. That event occurred after Leviticus 1–9 when God had graciously made provision so that his holiness would not destroy his people. Can you think of ways in which we may be guilty of similar actions and choices?

5. Numbers 3:5–13, 40–51

- a. Why are the Levites chosen? What is the significance of the “firstborn”?

- b. How does the function of the Levites prepare us for the ministry of Christ as the “firstborn”?

6. Numbers 3:21–38; 4:1–33

- a. What were the functions of the Kohathite clan, the Gershonite clan, and the Merarite clan?

- b. Some scholars believe this all to be an elaborate fiction. How would you respond to such a claim?



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SESSION 3

Numbers 5–7

Background

Particularly with regard to the issues of purity, a number of “object lessons” were used. There are three special representations of sin and its consequences. They are: (1) anything having to do with decay: leaven, mold and mildew, and skin diseases (grouped together under the term “leprosy”); (2) Any abnormal discharge from the body, especially blood; (3) the dead. Coupled to those were adultery and prostitution.

- The standard sacrificial system described in Leviticus 1–6 (and replicated here in Num. 6:14–17) was primarily for unintentional sin and continuing fellowship with God. More intentional sins had to be dealt with separately, as here in verses 5–10.
- Although Numbers 5:11–31 seems to make the wife a victim of her husband’s (perhaps unwarranted) jealousy, note that if she is innocent, this device gives her an opportunity to clear herself.
- The Nazirite vow seems to be the positive object lesson in regards to the purity. Jeremiah uses people engaged in one form of this vow to try to convict the people of Israel for their faithlessness to God (Jer. 35).

1. Numbers 5:1–4

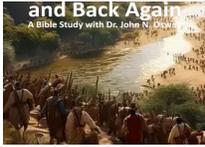
a. Why was it so important to keep all defilement outside the camp? What is God trying to teach his people?

b. Compare Numbers 4:49 with 5:4. What point is being made here?

2. Numbers 5:5–10

a. Compare verses 6 and 7. Whom has the person sinned against? Compare Genesis 39:9. There are really two points being made here. What are they?

- a. When did the events described here (and in chs 8–9) take place (cf. Ex. 40:1)? When did the census (and apparently the succeeding matters in chs 1–6) take place (Num. 1:1)? Why is this material out of chronological order?
 - b. If the tabernacle and its furnishings have already been anointed and consecrated (Num. 7:1), what is going on here, and what is its importance? How does this apply to us?
8. Numbers 7:12–88
- a. Why this (boring) repetition? Why not just jump over to verses 84–88 and be done with it? Or give the first one (vv. 12–17) and then say all the others gave the same thing, and then wrap up with verses 84–88?
 - b. Look at the order of the tribes and try to see if there is some rationale for it.
 - c. What did each offering consist of? What was the significance of these items (look at vv. 84–88)?
 - d. Which types of sacrifices are mentioned as being performed on the altar? (If you have time, look at Leviticus 1–6 to read about these.)



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SESSION 4

Numbers 8–10

Background

- There are two types of foreigners mention in the Old Testament: the “foreigner” who was just passing through, and the “stranger” or “sojourner” (Num. 9:14) who is an immigrant, intending to settle in the land.
 - Numbers 8:24 constitutes a problem since elsewhere the starting age is 30. Possibly apprentices from 25 to 30?
1. Why this special attention to lamps (Num. 8:1–4), and not, say, to the table of bread?
 2. What is taking place in Numbers 8:5–26 (vv. 6, 11, 12, 14)? Why is this important? What actions take place? What do you think is the significance of each?
 3. Why couldn't God just declare that “no plague will strike the Israelites when they go near the sanctuary” (v. 19). What is being illustrated about sin and holiness?
 4. What is the significance of “appointed times” (Num. 9:2, 3) and “rules and regulations” (v. 3)? How does this relate to us?
 5. What is the problem in Numbers 9:6–12? Why does death defile a person? What does the provision of an alternate date tell us about:
 - a. Yahweh?
 - b. The importance of Passover to him?

6. If the instructions of Numbers 9:13 seem unnecessarily harsh, think about what I have said about “object lessons” in the past.

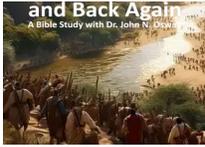
7. What lesson is being taught by Numbers 9:15–23? How does it apply to us?

8. Notice that what is said in Numbers 9:17–23 had not actually happened at this time (before they left). Why include it here? And why not just verse 17? What lesson is being taught?

9. What is repeated in Numbers 8:3, 20, Numbers 9:5, 18, 20, 23; Numbers 10? What is the point? What is its importance for us?

10. See Numbers 10:1–10. What necessitated such a signaling device? What were the different uses of the trumpets? Notice verses 9 and 10. What is the importance of memory in biblical faith?

11. What is the nature of the spiritual preparation Yahweh gave? Consider the elements.



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SESSION 5

Numbers 10:11–12:16

Background:

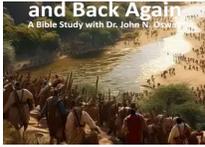
- In Exodus 18 Moses' father-in-law is Jethro, here Ruel. Something like Saul and Paul?
 - “Prophesying” (11:27-28) may have been troublesome because it may involve ecstatic behavior.
1. What does Numbers 10:11–28 tell us about the people and their attitude at this time?
 2. What is the significance of the incident with Hobab? Why was he needed if the Cloud was leading them? Any principles here for us?
 3. How do we explain the people's behavior in Numbers 11:1 and 4–6 in the light of 10:11–28? Any similarities to us? Exodus 34 says God is slow to anger. How can we explain his reaction here?
 4. What was the problem with the manna? How does this incident illustrate the human condition? What does verse 5 illustrate about human memory? What should they have remembered? Why didn't they?
 5. In verses 10–15 and 21–23, how is Moses portrayed? Why would Moses have told us these things about himself? What should his attitude have been? How can we promote that attitude?
 6. What is God's solution to the people's complaint (vv. 18–20, 31–32)? How does his response relate to the adage: “Be careful what you pray for, you may get it.”

7. What is God's solution to Moses' problem (vv. 24–30)? Look at Jethro's suggestion in Exodus 18:13–23. How is this different? What are the implications for God's ultimate purposes for humanity in Mose's statement in verse 29? (See Joel 2:28–29 and Acts 2:17–21).

8. What desire sparked the complaints in Numbers 11:4, and what desire sparks those in 12:1–2? Look up 1 John 2:15–17; 2 Tim 4:3; James 1:14; 4:1; Mark 10:43–44 and think about the problem of desire.

9. What is the difference between the ordinary prophet and Moses? Why didn't Miriam and Aaron get this point earlier?

10. Why didn't Aaron become leprous? Notice the order in verse 1. Also, think about Aaron's role. Why did God not remove the consequences at once?



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SESSION 6

Numbers 13–15

Background:

- “into the South and...up to the mountains”(v. 17). This would have been north from Kadesh-Barnea into what was called the Negeb, or “south country” around Beer-Sheba, and then up onto the southwest-northeast ridge that extends from Hebron to Ramah just north of Jerusalem. This was the “hill-country.” “Mountains” might refer to the Lebanon and Anti-Lebanon ranges between Damascus and the Mediterranean Sea.
 - “the season of the first ripe grapes” (v. 20) would have been the last half of August.
 - It is about 275 miles from “the wilderness of Zin” (v. 21) south of Beersheba to Lebo-hamath some 40 miles n. of Damascus. To cover these 550 miles in 40 days the spies had to travel no less than 13 miles daily.
 - The location of Rehob is uncertain. If it refers to Beth-Rehob that was probably n. of the Sea of Galilee in what was later to become the territory of Dan.
 - The Anakim were very tall. There is reference to them in Egyptian documents.
1. If God knew what was going to happen with the spies, why do you think he directed Moses to send them out? Did he want the people to balk as a result of the report? Think about the relationship between human freedom and divine sovereignty.
 2. What are the two elements given special attention in verses 23–24? Why focus on those two elements?
 3. What element did both the other spies and Caleb leave out of their report (27–30)? Note that the second statement from the spies (31–33) is more hysterical. They seem to be responding to Caleb’s statement. What is the problem here?
 4. How could they even think of going back to Egypt? Look at 14:3. What is happening? How do we think in similar ways?

5. Look at Joshua and Caleb's response (14:7–9). What is the focus? What is the significance of that?
6. What are the key points of Moses' prayer (13–19)? What has Moses learned about God?
7. If God forgave them, why are they going to die in the desert (20–35)?
8. What does the people's response to the bad news tell us about their basic understandings?
9. How do we explain all this in the light of their behavior in chapters 1–10?
10. What is your response to 15:1–21 in the light of chapter 14? What is God saying to them?
11. How does 22–29 fit in with 1–21? Remember Leviticus 1–9.
12. Verses 30–36 deal with "sin with a high hand." We are inclined to say, "What's the big deal about picking up sticks on the Sabbath?" What point is being made?
13. Tassels?! How can *these* three chapters end on this note?! Or is there more here than meets the eye? Note especially verses 39–41. What is the point?



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SESSION 7

Numbers 16–18

Background:

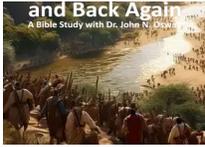
- Numbers 16:30 is important for the meaning of the Hebrew word *bara'*. The verse shows that the word means “to do something unprecedented, brand new, never done before.” That is, “to create.”
 - After the conquest, the Aaronic family lived in 13 villages in Judah, Simeon, and Benjamin. The rest of the Levites, on the other hand, were allocated 35 villages in the other 9 northern tribes (cf. Num 35:1–8; Josh 21). This was to become a problem because the Levites began acting like Aaronic priests, offering sacrifices in their various locations.
1. Compare Numbers 16:1–4 with 11:25–26. Who specifically is involved here? What is the significance of the various elements involved? What does holiness have to do with it? (See v. 9). How does this apply to us?
 2. Look at the charges the revolutionaries bring against Moses and think about the nature of original sin.
 3. Compare Moses' (and Aaron's) responses in verses 15, 22, and 43–50. What are your reflections?
 4. What do verses 42–50 tell us about the character and nature of God?
 5. Notice verses 5 and 10. When we grumble against our pastors, how are we grumbling against God?
 6. It is unlikely that what happened to Aaron's staff (17:8) is merely a random sign. What happened to it, and what might be the likely significance?

7. What are the differences in the responsibilities of the priests and those of the Levites (18:1–7)? Why the distinction? Why the continued statements about the deadliness of the Tabernacle (e.g., v. 7)?

8. What do verses 8–20 tell us about the character of God? What is he asking of the Aaronides and what is he giving?

9. Why do the rest of the Levites receive the tithe (21–24) and not portions of the sacrifices?

10. Why are the Levites required to “tithe the tithe”? What is the theological point being made?



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SESSION 8

Numbers 19–21

Background: It is not clear what “cut off from the community” means. There are a few instances where it seems to mean “put to death,” but it does not seem to mean that all the time. At least, it seems to mean put out of the camp for a period of time. (Think of Miriam and her “leprosy.”)

- Evidently Numbers 20:1 refers to the first month of the 40th year.
 - “The King’s Highway” ran from the Gulf of Aqabah on the Red Sea up the east side of the Jordan to Damascus. Everything that took place in chapter 21 occurred along it.
 - The poetic excerpts in chapter 21 suggest that there was an old poetic epic written at the time of these events and that what we have now in Numbers is a later historical write-up.
1. How many times do words having to do with cleanness or uncleanness occur in chapter 19? Why this repetition?

 2. Why can’t we just take some fresh water and sprinkle it?

 3. List the steps necessary to create the ashes to be used to prepare the water of purification(vv. 2–10). Try to think what the various elements symbolize.

 4. Think about what I have said about the concepts of “clean and unclean” in the Bible. Why is death unclean?

 5. What is the significance of their having come back to Kadesh and yet not entering the land from there?

 6. What is so disappointing about the incident described in Numbers 20:2–5?

7. Look carefully at the Lord's command in verse 8 and what Moses said and did in verses 10 and 11. What is the problem? How did Moses not "honor me as holy"? Yet verse 13 says he *was* proved holy there. What is going on?

8. What was Edom doing (vv. 14–21) in the great scheme of salvation history?

9. What do the deaths of Miriam (v. 1) and Aaron (vv. 22–29) signify?

10. Compare and contrast Numbers 14:44–45 with Numbers 21:1–3. What is happening?

11. How does what happened as recorded in verses 4–9 suggest some progress?

12. What is the significance of what is described in verses 21–35? How do these events point to a new day?



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SESSION 9

Numbers 22–24

Background

- Israel had already gone around Moab and conquered territory to the north of Moab, so none of what followed with Balaam was necessary. Balak had taken counsel of his fears (22:1–4), never a wise move.
 - Most “prophecy” in the ancient Near East was by means of “divination.” If you had been properly trained, you were able to tell what was going to happen by the position of the stars, or by flights of birds, or by the shapes of the internal organs of a sacrificial animal.
 - Scholars are divided over whether Baalam was actually a prophet of Yahweh or not. It may be that he simply knew the Israelites worshipped Yahweh and was attempting to accommodate himself (in a pretty poor fashion) to who he thought was their god.
 - As we have seen previously “the angel of the LORD” (22–34) is the visible expression of Yahweh himself
 - Two different understandings of prophecy are in conflict here. On the one hand, you “divine” the signs (see above) to try to figure out what is going to happen (23:1–3, 13–15, 29–30); on the other God simply comes to you with a word (22:18; 23:5, 16; 24:1).
 - “Ashur” (24:22) could refer to the “Neo-Assyrians” (ca. 900–605 BC) who destroyed the northern kingdom of Israel and took the leadership captive in 722 BC.
 - Numbers 24:23–24 may possibly describe the devastating arrival of the “Sea People” on the entire eastern coast of the Mediterranean between 1300 and 1100 BC. They came from the area of Greece, but their origins are unknown. They destroyed all the political powers of the time, from the Hittites in what is now Turkey to the Egyptians in the south and everything in between. The result was the kind of chaos described in the book of Judges. No significant political entity remained standing that was able to enforce order.
1. Using the outline distributed at the beginning of the course, survey chapters 22–36, thinking of the theme of spiritual preparation. What are your observations?
 2. In light of the good response in Numbers 22:18, what should Balaam have said in verse 19? Why do you think he did this? What light does that shed on verse 20? Why did God say he could go? Why was he angry (22) with Balaam when he did go? Compare verses 20, 35, and 38.

3. (Numbers 22:22–35) Why was the donkey able to see the Angel of the Lord when Balaam could not? Seer? What is the general tone of the whole passage?

4. What is the problem in Numbers 23:1–5? What should Baalam have done?

5. What does Numbers 23:9 tell us about the Hebrews and their keeping of the covenant to this point?

6. What does Numbers 23:10 tell us about the fulfillment of the promise to Abraham to this point?

7. What is Balak thinking in light of his comment in Numbers 23:13? What good will moving do?

8. How do we explain Numbers 23:19 in light of Jonah 3:10? Can you articulate a principle to cover both?

9. Compare the preparation and results in Numbers 23:27–24:2 with those of 23:1–6 and 23:13–17. What are the similarities and differences and what is the significance of these?

10. How is the message in Numbers 24:3–9 different from the previous two? What do verses 3–4 suggest about what is taking place?



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SESSION 10

Numbers 25:1–27:11, 36:1–13

Background

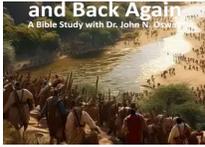
- Note “Moabite” (25:1) but “Midianite” (25:6, 14, 15, 17, 18). See 22:4, 7. Moab seems to refer more to the region, while Midian may refer more to a particular people group living in Moab. The Midianites seem to have ranged all up and down the east side of the Rift, from the Gulf of Elath in the south (Ex 3:1) to Gilead at the foot of the Sea of Galilee (Gen 37:25, 28).
 - It is sometimes suggested that pagan fertility rituals did not involve sexual orgies (and that to suggest they did is an expression of anti-pagan bias). There is no question but that is the case here.
 - Remember that “judge” (25:5) has more of the overtones of “director” than of “legal adjudicator.”
1. Look up Numbers 31:16. If Balaam could not speak a physical curse against the Israelites, what could he do? What does this suggest about his motivations in the whole experience related in chapters 22–24?
 2. What does “yoked themselves” in verses 3 and 5 say about the nature of what took place here? How does this explain Yahweh’s anger.
 3. Where does the direction for the remedy come from (3–4)? What are your reflections on this fact?
 4. How does Phineas’ act make “atonement for the Israelites” (13)? What does “atonement” do? What does his act suggest about our expected attitude toward sin in our lives?
 5. The Levitical tribe and the Aaronite clan already have “a covenant of lasting priesthood” (13) with Yahweh. What is the point here, then?

6. Why another census at this point?

7. Compare the number in 25:51 with that in 1:46. What is the significance of these numbers?

8. What is the principle in 27:1–11? Why was this so important? Who did the land belong to? What does it say about the place of women in the society? See Proverbs 31:16–18.

9. What is the further point that is made in chapter 36? Again, note the principle. The chapter is part of the section on land allotment (33:50–36:13). Why do you think it is placed last in the book?



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SESSION 11

Numbers 28–30

1. This is the third time we have had a detailed presentation of the festivals (Ex 23:10–19; Lev 23:1–44). Why three times? What is God trying to say?
2. What is the point of putting this material here? (What was Numbers 25–27, 37 about? What is Numbers 31–36 about?)
3. Compare the three presentations. How are they similar and how different. In particular, how is this one different? What is the significance of these differences?
4. As you read Numbers 28–29, what is your dominant impression?
5. Considering the theme of preparation for entering the land, how does this material (Numbers 27–28) support that theme? How is it spiritual preparation?
6. How does chapter 30 relate to what precedes it and what follows it?
7. Why is it important that a vow should be kept?
8. What is the danger with vows? How do we guard against that?

9. Why in that society would it be a good thing for women to have “a pass”?

10. Recall how Baalam’s oracles ended (Numbers 25). Structurally, what about the placement of that chapter and chapter thirty-one?

11. Why is so much attention given to the plunder?

12. How does this chapter fit into the scheme of spiritual preparation?



Numbers: There and Back Again

A Bible Study with the Francis Asbury Society

SESSION 12

Numbers 31–35

Background

- The treatment of the Midianites (Num 31) is repugnant to us, but it is important to remember the context in which the Israelites were living. When Athen captured cities that had revolted against them (in the 300s BC) they routinely killed all the men and sold the women and children into slavery.
 - The tribes of Reuben and Gad and half of the tribe of Manasseh wished to settle on the east side of the Jordan rift (Num 32). This was somewhat dangerous to the unity of Israel because the Rift is quite deep. At the level of the Dead Sea, it is some 3,000 feet below the tops of the hills on east and west, and the climbs out of it are precipitous. Thus, east-west communication was difficult.
 - The report of Israel's journey (Num 33) has provoked a good deal of controversy because it only has one mention of Kadesh-Barnea, whereas the narrative has two (at the beginning and end of the 40 years). Perhaps the place had two names (not uncommon). Most of the locations named are unknown.
 - The northern boundary (Num 34:7) is problematic because it is not clear where the Lebo Hamath mentioned there was located. If we are talking about the entrance to the great valley lying between the Lebanon and Anti-Lebanon mountains (which valley leads north toward the city of Hamath), that seems historically validated. However, there was a village of that name much farther north, and there is no evidence the Israelites ever settled there or even tried to.
 - For the location of the villages named in chapter 35, see Joshua 21. The Kohathites (including the Aaronides) were located primarily in Judah and Benjamin, whereas the Gershonites and Merarites were located among the northern tribes. (For an example of the early corruption of the Levites, see Judges 17.)
 - 1,000 cubits is about 500 yards, a little less than a third of a mile.
1. Read the five chapters and record the various groupings of content. What is the significance of each group regarding spiritual preparation? Do you think the order is significant? Why?
 2. Why begin this section with the extermination of the Midianites (Num 31)? (Note that this material is not necessarily in chronological order.)
 3. Note Numbers 31:6 and look up Numbers 10:8–9; Joshua 6:4–16; 2 Chronicles 13:12–15. What is the significance of this practice? How does it apply to us?

4. What temptations are still present in your life? What do you need to do with them?

5. Consider Numbers 31:19–54. Why so much detail?

6. What was the danger in allowing the 2 1/2 tribes to settle on the east side of the Rift (Num 32:6–22)? What is the lesson for us?

7. See Background above (Numbers 33). Consider the possibility that the two stops at Kadesh have been telescoped and that the 40 years have been completely left out. What might be the point of that? Why include this list here anyway?

8. Think about Numbers 33:50–56 in light of chapter 31. What direction were we looking there and what direction are we looking now?

9. What is the importance of the names of the “commissioners” (Num 34:16:29)?

10. Why were the Levites assigned villages and not territories (see Num 18:21; Deut 12:6)?

11. Why was death (accidental or murder) such a “big deal”? What is the significance of these instructions being placed here? Look at Genesis 4, especially verses 10–12.

12. Think again about the significance of chapter 35 as the conclusion of the book and of this section.

13. Summarize the book in no more than three sentences.



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